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COMMISSION ON HUMAN RIGHTS
Sub-Commission on the Promotion and
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Working Group on Indigenous Populations
Nineteenth session
23-27 July 2001
Item 4 of the provisional agenda

REVIEW OF DEVELOPMENTS PERTAINING TO THE PROMOTION AND PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS OF INDIGENOUS PEOPLE

Information received from indigenous organizations

The present document contains information received from an indigenous organization relating to item 4 of thc provisional agenda.

INDIAN MOVEMENT TUPAJ AMARU

[25 May 2001]
[Original: Spanish]

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I. THE RIGHT TO JUST AND EQUITABLE DEVELOPMENT

1. To indigenous eyes, human and social development is merely a long natural and dialectic historical process which has been evolving in accordance with economic and social laws. In other words, each development model is conditioned by the method of production and the form of distribution of wealth in all historically determined societies.

2. From time immemorial, that is, since life appeared on Earth, man has first needed to feed and clothe himself and to have a roof over his head, before practising a religion or engaging in politics. The constantly changing nature of development does not depend on anyone's will, nor can it be decreed through resolutions. Nevertheless, man can and should cultivate the laws of society and consciously apply them in planning the economy and in making rational use of natural resources in the service of man and his dignity.

3. The indigenous civilizations of America, on the basis of collective ownership of the land, had already reached high levels of social development for their time, because they knew how to plan production and consumption, using nature's resources rationally and reasonably. This form of social organization showed that there was neither poverty nor exclusion in our ancient societies, since the distribution of wealth generated by collective labour was distributed in keeping with the principle of to each according to his work and from each according to his capacity.

4. Five centuries after the destruction of our ancestors' method of production, we have come back to the question of "to be or not to be". Today, more than ever, States have given in to the globalization movement; they have abandoned their economic function in organizing their systems of production, and have surrendered the exercise of their inalienable and universal right to fair and sustainable development, inherent in all peoples, to the blind forces of the market, in other words, to the gluttony of powerful transnational corporations.

5. Following the logic of the absolute law of free competition - absolutely free to move in constant pursuit of maximum profits and capital accumulation - natural resources are being irrationally exploited, the wealth of the countries of the Third World is being taken over unlawfully, indigenous peoples are being despoiled of their lands and State-owned companies are the object of all-out privatization.

6. In open defiance of General Assembly resolutions 41/128 of 4 December 1986 and 2626 (XXV) of 24 October 1970, which proclaim the right to development as an inalienable right, the wealthy countries continue, through the World Bank and the International Monetary Fund (IMF), to impose an ultraliberal model on the poor countries as an absolute and universal conception of the modern world.

7. International financial capital investors, protected by an economic policy devised in the context of the new international economic order, have once again installed a neo-colonial-type model in North-South relations. At the dawn of the new millennium, no economic, social or cultural problem, regardless of its dimension or importance, can elude the voracious

transnational corporations, with their webs spun round the production and distribution of goods and services, which decide on the mobility or the closure of companies, or mass layoffs, and indulge in frenzied speculation on the stock market, leading to a cyclical and structural crisis with serious consequences for collective peace and security.

8. It is ironical that, while the transnational corporations with their headquarters in highly developed countries have plundered fabulous natural resources from poor countries, left traditional economies in ruins, mutilated Mother Earth, polluted the air and the water, despoiling millions of the marginalized and the poor, the wealthy countries have increasingly cut down on their contribution to international cooperation and have quite simply decided to close their borders to the movement of persons.

9. This chaotic and devastating industrialization model shows that the economic thinking prevalent in the world is incompatible with the very notion of the development of the human personality and runs counter to the perception of indigenous peoples in the context of production relations.

10. The selfishness of the wealthy countries and the inconsistency of their social development policies have been and will continue to be a major obstacle to implementing the international development strategy to achieve the agreed goal: wide-ranging international cooperation between rich and poor States, permanent sovereignty of peoples over their natural resources, viewed as a basic requirement for exercising the right to self-determination, and regulation of the activities of the transnational corporations which covet the resources that the western world regards as strategic for its development.

11. In an attempt to justify a model that is both anarchic and aberrant, the neo-liberal economists and the experts of the World Bank, IMF and the development agencies placed a purely business bias on the notion of development which has led to the growth of production and consumption in quantitative terms without taking into account other parameters such as life expectancy, infant mortality, illiteracy, per capita income, health, etc.

12. The important thing is for man and human dignity to form the basis of sustainable and comprehensive development so that four essentials can be reconciled, namely: rationally planned economic growth, social justice, a sustainable environmental policy and a fair distribution of wealth.

13. In the opinion of indigenous nations, these parameters are indispensable requirements for putting an end to the chaos and disorder in the international economic system and for restoring the sustainable development and balance between man and nature that was involuntarily broken in 1492 by the conquest and colonization of the Americas.

II. EXTREME POVERTY AND UNEQUAL DEVELOPMENT

14. The scourge of poverty and crushing debt stem from the unequal and anarchic development of the prevailing system and the unfair distribution of wealth. Poverty should not be considered the fate of history. Contrary to the assertions of Malthusian theory, Mother Earth, who has given us life, is able to feed all her children.

15. The process of globalization worldwide has come at a time when poverty and the impoverishment of the great majority of people in the world have reached tragic levels in the midst of the overproduction and opulence of the countries of the North and the dominant elites of the South.

16. More than two decades of the structural adjustment programmes imposed by the IMF on poor countries which are nothing but transmission belts to carry trade liberalization forward, the deregulation of the financial system and the looting of natural resources have continued to swell the army of the poor and those who are excluded from the prosperity of the new international economic order.

17. It is disappointing to see the lack of political will of the wealthy countries and the lack of consistency in their policies in the struggle to eradicate the poverty and the racial discrimination that do violence to the most vulnerable sectors of society and form a special threat to the survival of the indigenous peoples.

18. The chasm between rich and poor has rarely yawned so deep. According to UNDP's Human Development Report 1998, the richest sector of the world's population consume 46 per cent of all meat and fish and 58 per cent of total energy, accounts for 74 per cent of all telephone lines, consumes 85 per cent of all paper and owns 87 per cent of all existing vehicles. The poorest sector consumes less than 5 per cent of meat and fish, only 1.1 per cent of the paper and owns less than 1 per cent of the vehicles.

19. At this rate of exclusion and marginalization, the criteria or indicators used at the World Summit for Social Development held in Copenhagen in 1995 to define poverty no longer reflect the cruel reality. Only the poor themselves know what hunger means - when a hungry man does not have even a morsel of bread to eat, or a poncho against the cold or an aspirin to take away a headache.

20. According to a World Bank 60 country-survey lasting 10 years, with 60,000 accounts by the poor about their poverty, 56 per cent of the world's population lives in poverty: 1,200 million persons currently live on less than one dollar a day and a further 2,800 million live on two dollars a day (see Le Monde, 30 March 2000).

21. In actual fact, the many facets of poverty are much more complex and it is difficult to ascertain the numbers of the poor. It is estimated that 1,500 million persons live in poverty and some 60 per cent of them in extreme poverty. Of the rural population overall, indigenous peoples represent more than 80 per cent of the total poor and extremely poor in the developing countries and 61 per cent in the case of Latin America and the Caribbean. Of a total of 190 million children and adolescents people living in Latin America, half of them live in a situation of critical poverty.

22. In Russia, which is in transition towards a market economy, the new oligarchs have appropriated the wealth of the Soviet people and now control over 50 per cent of the economy, channel IMF loans to their own companies or private banks and, with complete impunity, transfer colossal sums to tax havens.

23. In contrast, 15 million people go hungry. In 1996, poverty already afflicted 35 million people and three-quarters of the population lived below the poverty line, while the indigenous peoples were condemned to poverty as a result of neo-liberal reforms and the misappropriation of public funds.

24. The voices of the poor cry out against the lack of political will on the part of States in the fight to eradicate poverty and forcefully denounce widespread corruption in high places in States and public and private institutions, undermining the principles of democracy, equity and social justice.

25. In the world today there are more than 1,000 million illiterates, 4,000 million poor, 250 million children who work in order to survive, 130 million without the right to education, 100 million who live on the streets and 12.5 million under-fives who die of malnutrition and curable diseases.

26. The World Health Report 1995 stresses the dramatic future of young children. In the developing world, it says, 12.2 million children under five die every year from illnesses caused by air and water pollution. At the present time, 150 million children are suffering from acute malnutrition; a further 260 million suffer from anaemia and vitamin deficiency and the majority die for the lack of a few cents.

27. Meanwhile, the economic and military powers spend over 700 million dollars every day on manufacturing weapons of mass destruction. The cost of a single nuclear bomb is equal to the education budget of 23 developing countries. With a sum equivalent to the cost of a combat tank, schools could be built for 30,000 pupils.

28. But, in accordance with the blind and irrational law of the sacrosanct market economy, the wealth in the hands of the three wealthiest persons in the world is greater than the total gross national product of 48 developing countries. Lastly, there is an overriding need to transform the present international economic order, which is deeply unfair, absolutely unsustainable and morally reprehensible.

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INTERNATIONAL DECADE OF THE WORLD'S INDIGENOUS PEOPLE, INCLUDING THE VOLUNTARY FUND FOR THE INTERNATIONAL DECADE OF THE WORLD'S INDIGENOUS PEOPLE AND REPORT OF THE ADVISORY GROUP

Information received from indigenous organizations

The present document contains information received from indigenous organizations relating to item 8 of the provisional agenda.

INDIAN MOVEMENT TUPAJ AMARU

[25 May 2001]
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Declaration of Chajnacaya

We, the indigenous representatives of communities from the Department of Potosi, together with delegates from neighbouring countries and political and community authorities, meeting at the first round table on the subject of "Indigenous peoples and human rights", organized by the Indian Movement Tupaj Amaru, as part of the programme of activities of the International Decade of the World's Indigenous People, held in the Community of Chajnacaya on 26 and 27 September 2000, solemnly make this Declaration of Principles.

I. THE RIGHT TO LAND AND ITS NATURAL RESOURCES

1. We reaffirm that, after more than 500 years of colonial and subsequent neocolonial domination, no problem is or has been as immensely profound as that concerning Mother Earth (Pachamama) and her human expression, the indigenous Indian; this is not simply an ethnic or racial question, but essentially a matter of a social, political and economic entity.

2. We consider that the indigenous problem in its essence is inseparable from that of land, territories and natural resources, which constitute a vital element for the survival of the indigenous peoples of America and the world. The Earth and the Indian are one.

3. Our ancestral land, symbol of a mythology and inexhaustible source of life, regarded as a sacred gift and cultivated with respect, has succumbed to the market economy. Since that time, this morsel of eternity, this area of freedom has become a mere piece of merchandise, bought and sold in public auction.

4. On the threshold of the third millennium, we Amerindians, natives of these ancestral lands, turn our eyes and our thoughts to Mother Earth, who has been and who continues to be the lasting source of all life, the principle and the purpose of the Indian identity, our raison d'être and the main force of black and popular indigenous resistance.

5. We are fully aware that this fragile, wound-scored earth on which we have walked throughout our history is vital to the survival of the human race. It is the duty of the international community to protect it from the voracity of the transnational corporations.

6. The irony of it! More than five centuries after the conquest of America, indigenous people continue to be despoiled of their lands, to have their natural resources looted, and their persons delivered into the ferocious maw of the new feudal lords and the transnational corporations solidly implanted on indigenous territory.

7. The causes of the usurpation of pitilessly pillaged ancestral lands and their unjust and aberrant distribution derive from the legacy of colonialism and are to be found in the economic interests of the dominant class in power.

8. We, the participants in this round table, deplore the neoliberal policy initiated by the Government of Bolivia. Under this anti-national policy, our basic and strategic resources are delivered into the hands of the transnational monopolies and the enterprises fundamental to State sovereignty are being dismantled, including the National Railway Company, the Bolivian

Mining Corporation and its smelters, the Bolivian State Oil Corporation (YPFB), the airline company, the national electricity company and State telecommunications; even the social security system, health and national education are being privatized.

9. The Governments of the day, as part of their strategy of "improving the land market" to guarantee foreign investment in the rural sector, have replaced the value of traditional land use by its trade value and have replaced customary law regarding original ownership of land by large-scale private ownership. The result of this policy has been to concentrate large areas of farmland in a few hands, causing the flight of the original populations from the land.

10. According to the *Human Development Report* of the United Nations Development Programme (UNDP), 90 per cent of farmer land owners hold barely 11 per cent of agricultural land, while 10 per cent of owners (nouveaux riches) possess 89 per cent of farmland.

11. Despoiled of their lands, victims of blind law and of the market economy, the natives and original inhabitants of entire communities have taken the road to exile in search of better conditions of life; others succumb to the rural servitude of modern times or return to the mines on starvation wages, while other Indians work as porters in urban centres for a few cents.

II. THE RIGHT TO DEVELOPMENT IN THE CONTEXT OF GLOBALIZATION

12. When we analyse calmly, we observe that unequal, unjust and anarchical development as practised in the new international economic order, based on the law of the strongest, is incompatible with forms of indigenous social organization which take their inspiration from mutual cooperation, community work (Minka) and the collective nature of ownership.

13. In the planet-wide process of globalization of capital, markets and enterprises, the neoliberal orthodoxy imposed by the World Bank, the International Monetary Fund and the development assistance agencies is leading the peoples of America, especially the indigenous populations, down the road to genocide, the annihilation of historical communities, the destruction of the environment and extreme poverty.

14. General Assembly resolution 41/128 states: "The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development."

15. In open defiance of these provisions, the interference of the transnational corporations in all spheres of the economy constitutes the greatest obstacle to the realization of the economic, social and cultural rights set out in the international instruments.

16. The vastness of their universe, their magnitude and their immense hegemonic powers make the transnational corporations into super-States within nation States; spider-like, they weave their webs round the production and distribution of goods and services and exploit cheap labour.

17. We urge States and the international community urgently to draw up a code of conduct to regulate the activities of the transnationals which, with impunity, pillage basic resources and mutilate Mother Earth, who then provides a less generous welcome.

18. We consider that the dominant economic thinking in the world contradicts the concept of free and sovereign development, due to the fact that for neoliberalism the development of man and society takes place in the anarchical interplay of blind market forces.

19. In the process of the neocolonialization of our continent by the highly developed countries, under the hegemony of the United States of America and with the complicity and cynicism of the dominant power elites, colonial and military dictatorship is succeeded by another dictatorship, that of the market, with devastating consequences for the survival of the indigenous peoples.

20. We, the indigenous peoples, aware that the neoliberal model has become a question of life or death, advocate new parameters for development, namely: knowledge of how to control economic laws, placing them at the service of man, the rationalization of natural resources and the restoration of biological diversity.

21. Ultimately, we advocate other alternatives to the ultraliberal model, which should place man and his dignity on the topmost step of integrated, sustainable development in order to reconcile four main aspects, namely: reasonably planned economic growth, social justice, a sustainable environmental policy and a just and fair distribution of wealth.

III. THE ENVIRONMENT AND AIR AND WATER POLLUTION

22. We urge States and the international community to pay special attention to solving the worldwide ecological crisis, resulting from development which causes inequality, chaos and depredation, with serious consequences for the survival of mankind. Today more than ever we hear the call of our ancestral earth who, stricken and facing the prospect of death, calls for the love of her children.

23. For thousands of years the indigenous civilizations have evolved in harmony with the laws of nature and in equilibrium with the natural environment. Conquest and colonization, however, were the cause of the rupture of this social and natural equilibrium in the development of the indigenous peoples.

24. Our ancestors from America knew how to cultivate their lands with respect, care for their plants with love and hunt animals strictly as their material and spiritual needs dictated. But "civilized" man, the colonizer, the American of European origin, ascribed to himself the right to usurp everything that had value for trade, mutilated the forests and exterminated more Indians than buffalo.

25. The old and the new colonial metropolises, with the United States of America and its transnational corporations at their head, are directly responsible for the collapse of the

environment and the pollution of our water and the air we breathe every day. It is a well-known fact that the economic and military powers emit the greater part of the gases that cause acid rain, storms, cyclones, floods and droughts.

26. In the opinion of the international scientific community, the present rate of pollutant emissions will certainly cause major changes in the climate, aggravating still further health, food and education problems in the poor nations.

27. We urge the international community to ensure that the industrialized countries and their accomplice Governments in developing countries, and in particular the transnational corporations, assume their historical responsibility for the compensation of our Mother Earth and the restitution of biological diversity and the ecological and genetic values threatened by destruction as a result of the doctrine of unlimited quantitative growth.

28. We who are taking part in this event have received positive evidence from the victims of the pollution of the water of La Lava, Kanqui and other communities.

29. We energetically condemn the Corporación Minera del Sur (COMSUR) (San Lorenzo en Chaquilla, Porco, Agual de Castilla, Andacava and others), which is the property of former President of the Republic, Mr. Gonzalo Sánchez de Lozada, for deliberately or involuntarily discharging toxic waste into the rivers of La Lava, Kanqui and other communities, causing the death of plants and animals; such acts are to be classified as crimes against human lives.

30. We urge the Government of Bolivia and the international community to ensure that the owners of COMSUR and its administrators take full responsibility for fair compensation for the material and moral damage to indigenous communities.

IV. THE SELF-DETERMINATION OF INDIGENOUS PEOPLES IN INTERNATIONAL LAW

31. We declare that, under international law and in accordance with international instruments, indigenous peoples have a full right to self-determination. Under this inalienable right inherent to all peoples, great or small, indigenous nations and communities will freely determine their own way of life and political status, promote their own economic and social development and dispose freely of their wealth, in accordance with their customs, traditions and indigenous laws within a framework of mutual cooperation with the national community.

32. We wish to draw attention to the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights which state in article 1 that: "All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

33. For the purposes of the draft United Nations Declaration on the rights of indigenous peoples, self-determination is taken to mean the powers indigenous peoples and communities of origin should have, within the nation State, to exercise the right to manage their land and natural resources and develop education and culture, as well as health, education, employment and social well-being, by means of regulations and bodies for their own self-government.

34. In an absolute form of democracy and social justice, States should have the obligation to recognize this legitimate and inalienable right of indigenous peoples, without restriction or discrimination, to regulate its realization and to guarantee its full exercise, in accordance with the Charter of the United Nations.

35. We urge the United Nations bodies to ensure that the Open-ended Intersessional working group on a draft United Nations Declaration on the rights of indigenous peoples adopts the declaration rapidly in the context of the International Decade of the World's Indigenous People.

36. We further urge the States to express the political will which will enable a Permanent Forum on Indigenous Issues to be established in the United Nations system.

37. We request the United Nations High Commissioner for Human Rights to strive to promote indigenous rights and to provide facilities to our permanent representative to the United Nations in his work of defending the rights and actions of the indigenous peoples.

THE NETHERLANDS CENTRE FOR INDIGENOUS PEOPLES

[30 May 2001]
[Original: English]

Indigenous Peoples' Millennium Conference Statement
Panama City, Panama, 7-11 May 2001

We, the Indigenous Peoples of all regions of the World - Arctic/Europe, Africa, Asia, North America, Central and South America and the Caribbean, Pacific, and former USSR/Eastern Europe - attending the Indigenous Peoples' Millennium Conference in Panama City from 7 to 11 May 2001:

Note with satisfaction the active presence of all of the regions of the world at this Conference and our progress in understanding each other's realities. Whether we identify ourselves as Indigenous, Aboriginal, Tribal, Autonomous, First Nations, Native Peoples, First Peoples or by other terms, it gives us great pride, hope and satisfaction that as Peoples we can, together, work ardently for the recognition of our rights and the preservation and restoration of our values, cultural identities and way of life.

Have discussed several topics of great concern to us. Among these were:

- The International Decade of the World's Indigenous People;

- The upcoming World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance;

- The Draft United Nations Declaration on the rights of indigenous peoples;

- The Permanent Forum on Indigenous Issues;

- The United Nations studies on the treaties, land and cultural heritage of indigenous peoples;

- Indigenous peoples and economic colonization and globalization, in particular in the context of the TRIPS Agreement, WTO, IMF, WIPO, the Convention on Biological Diversity, the Framework Convention on Climate Change, the World Bank and Agenda 21;

- The OAS process;

- ILO and United Nations specialized agencies; and

- Conflict resolution, human rights instruments and complaint procedures.

As a result of these discussions, we have formed a global consensus in the following areas:

I. With regard to previous statements:

Endorse the following statements of Indigenous Peoples, their representatives and organizations, made in preparation for the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, to be held in Durban, South Africa, 31 August-7 September 2001:

Community Consultation on Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Kampala, Uganda, 30 April-3 May 2001

Indigenous Peoples and Racism Conference: Regional meeting of Indigenous Peoples of Australia, New Zealand, Hawaii and the United States, held in Sydney, Australia, 20-22 February 2001

Declaration of Indigenous Peoples of the Americas, adopted in Santiago de Chile, 5-7 December 2000

The Abokobi Declaration, adopted in Ghana, 7-10 April 2001

The Kidal Declaration, adopted in Kidal, Mali, 8-13 January 2001

II. With regard to Indigenous Peoples, the right of self-determination, the right to land and territories including submerged lands, waters and natural resources:

Call upon States to finally recognize that Indigenous Peoples are "Peoples", with the full meaning that attaches to that term under international law. As Indigenous representatives have stated repeatedly, throughout the years, it is inconsistent to distinguish between the human rights of Indigenous Peoples and other peoples. This has the purpose or effect of nullifying and impairing all the human rights of Indigenous Peoples. It is therefore racist and constitutes race-based discrimination. It is an affront to our human dignity;

Reiterate that among the human rights violated is the fundamental right of self-determination. We hold it self-evident that as "Peoples", Indigenous Peoples have the same right of self-determination as all other peoples of the world;

Reiterate further that it is time that States recognize the unique spiritual relationship between Indigenous Peoples and our lands and territories, including submerged lands, waters and natural resources, and that the right to these resources is inseparably linked to our right of self-determination;

With regard to our ancestral lands, call upon the world community to recognize and adequately address a new form of racism, that of environmental racism. The world community must immediately prevent the ruination of Indigenous lands and waters, including by rising sea levels due to ozone depletion, and the depletion of our natural resources, submerged lands and waters, through the prevention of so-called development schemes and unsustainable practices such as overfishing, mining, deforestation, the dumping of contaminated waste and other land-use practices that do not respect but do discriminate against our way of life;

III. With regard to Indigenous Peoples' cultural heritage and identity, genetic resources, traditional knowledge, expressions of folklore and other such resources:

Recognize that the extension of colonialism, in all its expressions, continues to divest Indigenous Peoples of our ancestral lands and territories, traditional knowledge, of our cultural and intellectual heritage, spiritual practices and our way of life. This is the cause of the loss and ruination of our identities and our cultures and, even now, extends to the loss of our plant, animal and human genetic resources;

Hold it self-evident that all rights to Indigenous Peoples' cultural heritage, genetic resources, traditional knowledge and expressions of folklore are inherently ours;

Recognize the paramount impact that international agreements and institutions, such as the Convention on Biological Diversity, the TRIPS Agreement, WTO, IMF, WIPO, UNCTAD, the Framework Convention on Climate Change, the World Bank and Agenda 21 have on the lives of Indigenous Peoples. It is therefore fundamental that Indigenous Peoples be given full and effective participation in all the work carried out within such institutions. We urge States and financial institutions to provide funds and other resources to facilitate the participation of Indigenous Peoples in these forums;

Recognize further the need to inform and educate members of Indigenous communities about the Convention on Biological Diversity, the TRIPS Agreement, WTO, IMF, WIPO, the World Bank, UNCTAD, Agenda 21 and other international agreements and institutions and the processes relating to them so that whatever decisions Indigenous communities decide to take with regard to their genetic resources, traditional knowledge, folklore or other related matters are made with their free and prior informed consent;

Express great concern about the World Bank's current revisions of Operational Directive 4.20 on Indigenous Peoples and recommend the following:

- that the World Bank's Operation and Evaluation Department conduct and complete an open and participatory review of the Bank's implementation of Operational Directive 4.20 as a foundation for drafting its Operational Directives, Bank Practices and Sourcebook;

- that national and regional workshops be organized by the World Bank as part of its implementation review and revision process; and

- that the World Bank uphold international standards on human rights including providing for the free and prior informed consent of Indigenous Peoples to all World Bank programmes and projects affecting Indigenous Peoples;

Concerned that the activities of regional financial institutions and trade agreements, such as, inter alia, the Asian Development Bank, have resulted in the marginalization and impoverishment of Indigenous Peoples, we call on these institutions to:

- ensure that any project or programme that is carried out in Indigenous lands and territories is undertaken only with the full and prior informed consent, and with the full and effective participation, of the peoples concerned, and if such consent is not achieved, these institutions should withdraw from such areas;

- respect and promote Indigenous Peoples' rights; and,

- guarantee that these institutions' policies and programmes are given greater transparency.

Oppose the World Trade Organization agreements that violate the rights and well-being of Indigenous Peoples, particularly the Agreements on Agriculture and on Trade-Related Intellectual Property Rights (TRIPS). These illegitimate agreements undermine our diverse economics and cultural heritage;

Call for a moratorium on any further trade negotiations and agreements, subject to a review and revision of all existing agreements to meet the requirements for equity and sustainability;

Stand united with broad sections of civil society in condemning the undemocratic, inequitable and non-transparent character of the World Trade Organization;

Call on States to engage with organizations representing Indigenous Peoples within their land and territories, to explore alternative mechanisms for protecting the collective heritage, cultural identity, genetic resources, traditional knowledge and folklore of Indigenous Peoples;

IV. With regard to international environmental processes:

Urge Indigenous Peoples and their organizations to participate in international environmental processes including, inter alia: the Convention on Biological Diversity, the Framework Convention on Climate Change, the Ramsar Convention on Wetlands, the United Nations Convention to Combat Desertification and the Intergovernmental Forum on Forests;

Call for the active participation of Indigenous Peoples and their organizations in the World Summit on Sustainable Development (Rio + 10) to be held in Johannesburg, South Africa, in September 2002, as well as in the preparatory activities at the local, national, sub-regional and international levels;

Noting that the General Assembly Resolution on Rio + 10 "encourages effective contributions from and the active participation of all major groups as identified in Agenda 21, at all stages of the preparatory process" and "stresses that the preparatory meetings and the 2002 summit itself should be transparent and provide for ... contributions from and active participation of major groups", we call upon Governments and international agencies to:

- Review progress in the realization of the objectives and activities set out in Agenda 21 and in related instruments and processes with respect to Indigenous Peoples on the local, national, subregional, regional and international levels;

- Guarantee the full and effective participation of Indigenous Peoples in the preparation of national reports and the review of such reports;

- Guarantee the full and effective participation of Indigenous Peoples in the subregional and regional preparatory processes;

- Guarantee the full and effective participation of Indigenous Peoples in the Preparatory Committee meetings of the World Summit on Sustainable Development;

- Support the inclusion of Indigenous Peoples as a major theme of the Rio + 10 Summit as a contribution to review the International Decade of the World's Indigenous People and the proposed World Conference on Indigenous Peoples in 2004; and

- Guarantee the full and effective participation of Indigenous Peoples within the World Summit on Sustainable Development through the trust fund and other appropriate financial instruments.

V. With regard to the Permanent Forum on Indigenous Issues:

Welcome the establishment of the Permanent Forum on Indigenous Issues as a subsidiary body of the Economic and Social Council;

Endorse the regional divisions adopted by the Indigenous Caucus in Geneva on 26 November 2000, during the sixth session of the open-ended inter-sessional working group on the Draft United Nations Declaration on the rights of indigenous peoples, for the nomination of Indigenous members of the Permanent Forum. These regions are Arctic/Europe, Africa, Asia, North America, Central/South America and the Caribbean, Pacific, former USSR and Eastern Europe, and an additional seat to rotate between the three regions of Asia, Africa and Central/South America and the Caribbean. The first additional seat will go to the region Central/South America and the Caribbean;

Aware of the request of the United Nations Secretary-General to the Office of the High Commissioner for Human Rights to take the role of lead agency for the establishment of the Permanent Forum, and reiterate that the lack of a separate secretariat for the Permanent Forum will seriously hamper the fulfilment of the mandate of the Permanent Forum;

Request the United Nations Secretary-General to ensure that preference is given to Indigenous Peoples' candidates in the staffing of the secretariat as a promotion of the integration and coordination of activities relating to Indigenous issues within the United Nations system.

VI. Other important points:

Recommend a comprehensive review of the International Decade of the World's Indigenous People;

Call upon States - in consultation with Indigenous Peoples - to support in any way appropriate and necessary the work of the Special Rapporteur on indigenous issues, including providing the Special Rapporteur with adequate funding;

Urge States to commit themselves more strongly to the United Nations Voluntary Fund and increase their contributions thereto, in order to allow Indigenous representatives to participate effectively in all United Nations conferences and meetings of concern to them;

Call for a World Conference on Indigenous Peoples, to be held at the end of the International Decade of the World's Indigenous People in the year 2004.

VII. With regard to international conventions and declarations:

Call on the Parties to the Framework Convention on Climate Change to ensure and guarantee the full and effective participation of Indigenous Peoples within that process as has occurred in the Working Group on article 8 (j) of the Convention on Biological Diversity;

Urge States, where Indigenous Peoples so request, that have not yet ratified ILO Convention No. 169 on Indigenous and Tribal Peoples to do so. States that have already ratified ILO Convention No. 169 should work with Indigenous Peoples to implement and adhere to the principles and concepts of this Convention. States should further facilitate and ensure the participation of Indigenous Peoples in the ILO;

Recommend strongly the immediate adoption of the Draft United Nations Declaration on the rights of indigenous peoples, approved by the Sub-Commission on the Prevention of Discrimination and Protection of Minorities in resolution 1994/45. Where applicable, we further urge States and their regional State organizations to adopt the principles of the Draft United Nations Declaration on the Rights of Indigenous Peoples in applicable regional declarations on the rights of Indigenous Peoples.

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Item 7 of the provisional agenda

WORLD CONFERENCE AGAINST RACISM, RACIAL DISCRIMINATION, XENOPHOBIA AND RELATED INTOLERANCE

Information received from indigenous organizations

The present document contains information received from an indigenous organization relating to item 7 of the provisional agenda.

THE NETHERLANDS CENTRE FOR INDIGENOUS PEOPLES

[30 May 2001]
[Original: English]

STATEMENT ON THE WORLD CONFERENCE AGAINST RACISM OF THE INDIGENOUS PEOPLES' MILLENNIUM CONFERENCE PANAMA CITY, PANAMA, 7-11 MAY 2001

We, the Indigenous Peoples of all regions of the world including the Arctic, Africa, Russia, the Americas, Europe, Asia and the Pacific attending the Indigenous Peoples' Millennium Conference in Panama City, Panama, 7-11 May 2001, have examined and endorse

the following statements from Indigenous Peoples, their representatives and organizations, made in preparation for the World Conference against Racism, to be held in Durban, South Africa:

Community Consultation on Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Kampala, Uganda, 30 April-3 May 2001;

Indigenous Peoples and Racism Conference: Regional meeting of Indigenous Peoples of Australia, New Zealand, Hawaii and the United States, held in Sydney, Australia, 20-22 February 2001;

Declaration of Indigenous Peoples of the Americas adopted in Santiago de Chile, 5-7 December 2000;

The Abokobi Declaration adopted in Ghana, 7-10 April, 2001;

The Kidal Declaration adopted in Kidal, Mali, 8-13 January 2001.

We believe that these declarations form a consensus of the hopes and aspirations of the Indigenous Peoples of the world, and we emphasize their call for the end of racial discrimination against Indigenous Peoples in all its forms.

We note particularly the Declaration of Indigenous Peoples of the Americas, and its finding that racial discrimination, xenophobia and related forms of intolerance are characteristics of dominant Western ideology and are reflected in the relationship Western society has maintained with the Indigenous Peoples of the world, constituting a historical problem with deep roots in colonialism and the enslavement of entire peoples, a problem that continues to this very day, denying Indigenous Peoples their right of self-determination.

We also note that racism, racial discrimination, xenophobia and related intolerance are characteristics of dominant societies all over the world and are the main sources of all forms and manifestations of colonization, denying Indigenous Peoples the right of self-determination.

We recognize that colonialism in all its expressions continues to rob us of our ancestral knowledge, cultural and spiritual practices, of our economies and way of life of our Peoples, as well as our cultural and intellectual heritage which forms a part of our spirituality. It is the cause of the loss and ruination of our sacred places, the loss of our traditional health practices and traditional knowledge, and even now extends to the loss of our plant, animal and human genetic resources.

We also call upon States to comply with their sacred trust and to guarantee the right of decolonization and self-determination to all Indigenous Peoples in non-self-governing territories.

We find it is finally time to deal fairly and in good faith with Indigenous Peoples. We call upon States to recognize that Indigenous Peoples are "Peoples" within the full meaning that attaches to that term under international law. We condemn the continued denial of the recognition of Indigenous Peoples as having the rights of all other Peoples. We consider the continued denial of this recognition an act of racial discrimination by the States within the United Nations itself, as this refusal is a distinction based on race or ethnic origin which has the purpose of nullifying or impairing all other human rights of Indigenous Peoples.

Unless the World Conference against Racism recognizes the following principles with regard to Indigenous Peoples, it cannot hope to address the racial discrimination practised against Indigenous Peoples or fashion any realistic solutions to end the practice:

1. Indigenous Peoples are Peoples within the full meaning of international law.

2. Indigenous Peoples have the right of self-determination to the same extent as all other peoples of the world.

3. The World Conference against Racism must reiterate the principles established at the first two World Conferences to Combat Racism and Racial Discrimination, recognizing the special physical and spiritual relationship between Indigenous Peoples and our lands and territories, and stressing that our lands and natural resources should not be taken from us.

4. In all measures to be taken by States that may affect Indigenous Peoples, consultation in good faith must be undertaken by the State with the Indigenous Peoples affected and such measures not implemented without our free and informed consent.

5. The World Conference against Racism must call upon States to end the militarization of Indigenous Peoples' lands and territories and the forced relocation of Indigenous Peoples. The grave situation of the militarization of indigenous lands and territories, and resultant gross and massive violation of our civil, political, economic, social and cultural rights must end. Indemnification for damages and material losses during Indigenous Peoples' forced displacement should be made.

6. Religious intolerance towards Indigenous spiritual practice has been a fundamental instrument in the subjugation of Indigenous Peoples since the beginning of colonialism. The World Conference must recognize the persistent evil of religious intolerance towards Indigenous spiritual practice and belief and make concrete proposals to end this widespread and persistent form of xenophobia.

7. The World Conference against Racism must recognize and address the new and deadly form of racial discrimination, including institutionalized racism, that is environmental racism, and the ruination of our lands, waters and our environment by the implementation of development schemes and unsustainable practices such as mining, deforestation, the dumping of contaminated waste, and other land-use practices that do not respect and discriminate against our spiritual beliefs and ways of life, our economies and means of subsistence, our right to health, our very lives and our existence, and our future generations.

Proposals for the Programme of Action of the World Conference against Racism:

We the representatives of Indigenous Peoples and their organizations, participants at the Indigenous Peoples' Millennium Conference have considered basic principles for the taking of concrete steps in our struggle to combat racism and discrimination, and, as a result, recommend to States and other institutions that they incorporate our proposals in the Programme of Action of the World Conference against Racism:

1. Call for a World Conference on Indigenous Peoples.

2. Recommend a comprehensive review of the International Decade of the World's Indigenous People.

3. Recommend to the Secretary-General the development of "principles for the inclusion of Indigenous Peoples' issues into the United Nations programmes and practices".

4. Recommend to the Secretary-General the early establishment of a separate secretariat for the Permanent Forum on Indigenous Issues, and that preference be given to Indigenous candidates in the staffing of the secretariat.

5. Call for the elimination of religious intolerance and the recognition of the right of Indigenous Peoples to our own cultural and religious traditions as well as the right to defend our rituals and spiritual sites.

6. Call for the recognition of the relationship between self-determination, land rights and protection of cultural rights including the need to recognize that discrimination against the use of our language exists.

7. Strongly recommend the adoption of the draft United Nations declaration on the rights of indigenous peoples, approved by the Sub-Commission on the Prevention of Discrimination and Protection of Minorities in its resolution 1994/45. The draft Inter-American Declaration on the Rights of Indigenous Peoples of the Organization of American States should be adopted with the full participation of Indigenous Peoples, and must not contain lesser standards than those contained in Sub-Commission resolution 1994/45.

8. Urge the United Nations to effectively implement the Permanent Forum on Indigenous Issues and the position of Special Rapporteur on indigenous issues and human rights with all necessary funding, and in consultation with Indigenous Peoples.

9. Recommend that States ratify international conventions and agreements protective of Indigenous Peoples' rights, and abide by agreements and treaties signed between States and Indigenous Peoples. States that have not already done so should ratify the International Convention on the Elimination of All Forms of Racial Discrimination and make the declaration under article 14 of that Convention.

10. Recommend that States examine their constitutions, laws and legal systems, and policies to identify and eradicate both explicit and inherent racism towards Indigenous Peoples contained therein.

11. Cease the use of the doctrines of discovery and terra nullius; the prohibitions against the collective ownership of Indigenous land; the doctrine that Indigenous lands can be taken without due process of law or adequate compensation; doctrines which provide for the unilateral extinguishment of Indigenous land rights and title; the presumption that Indigenous Peoples do not own the resources of the subsoil; doctrines that allow concession of Indigenous resources to be made without Indigenous consultation or consent; the denial of legal protection for Indigenous religions, including protection of sacred sites and areas as well as denial of religious practice by Indigenous prisoners; and discriminatory land claim processes.

12. Strongly recommend that States renounce laws and policies that deny or limit indigenous rights over land and its resources, including rights to the resources of the subsoil, submerged lands and wetlands, and affirmatively recognize Indigenous Peoples as the rightful managers of their lands and resources. States should, in consultation with Indigenous Peoples, initiate programmes to demarcate and protect Indigenous territories.

13. Urge States and financial and development institutions to examine their policies and practices that affect Indigenous Peoples to ensure that their policies and practices contribute to the eradication of racism by encouraging the participation of Indigenous Peoples in development projects in accordance with the principle of free and informed consent; by democratizing international financial institutions and transnational corporations by means of enforceable codes of conduct; and by consulting with Indigenous Peoples in any matter that may affect our physical, spiritual or cultural integrity.

14. Recommend that States promote programmes to benefit Indigenous women, with their full participation, to promote their civil, political, economic, social and cultural rights; to end disadvantage due to gender; to urgently resolve problems affecting them in education, employment, health, traditional knowledge, justice, the environment and biodiversity; and to eliminate policies of forced sterilization and the use of sexual violence as a weapon of war as well as the trafficking of Indigenous women and children.

15. Urge States to commit financial resources to anti-racism education and media campaigns to promote anti-racism awareness, acceptance of diversity, and respect or the cultures of all Indigenous Peoples. In particular, States should promote a real understanding of the dignity and worth of the histories and cultures of Indigenous Peoples.